

A Winding-Sheet

FOR
Controversie Ended.

So Unpleasant are the Dead among the Living, and so Unfit for any thing besides a Grave, that to remove this Deceast Controversie out of sight, who was both Troublesom Living, and by her Numerous Corruptions, Noisom, now Dead; I the least of all Men concern'd to be Kind, contribute a Winding-Sheet towards her Funeral; unless in this I am remembered above others, whatever may be Peevish, Rude, Revengeful, and Impiously Unjust to Man, she has without all Consideration, besides her own Free-Will, left me for a Legacy.

That I may not be False to the Truth, Cruel to my own Name, nor Unjust to the World, resolv'd I am to declare how I came thus in her Books, and to take a Serious View of this Last Will and Testament, and see if I can Vindicate the Truth, Defend my Self, and Detect her Villany to all People; which Her must be an HE sometimes, I mean, Henry Hedworth by Name.

I shall be very brief, yet Defend my self, Vindicate G. F. consider the Doctrines toucht on, of Light, Rule, Divinity, Humanity of Christ, Scriptures Perverted, and his Contradictions, Lyes and Revenge.

Seet. I. William Penn Defended.

§. 1. **C**ontroversie Ended. Too Big Words, and Happy; but Unhappily applied: Pag. 1. Proud and Arrogant; not *The*, or *A* Controversie, but *Controversie Ended*; a Lye in the Front of it, while Civil and Religious Wars remain. But certainly, a Lye with a Witness, if it should in this respect not be Ended. An Ill-guarded Expression, and dangerous to H. H. Again,

Pag. 1. §. 2. William Penn, their *Ablest Advocate*. Why Ablest, but because his Ambition Scorn'd to Engage a Mean One. Self-Pride, and not Justice to W. Penn. But to proceed,

Pag. 4. §. 3. I looked upon him as a Man of some Learning, Judgment and Conscience; but I find myself Mistaken, in reference to his Judgment and Conscience. How can he choose, who denies Infallibility? But if Mistaken before, why not in the Quakers now? and so, *ad infinitum*, being so fallible. Because then we did not utterly Reject him, in hopes of Good from him; but since slighted, with his Dark Imaginations, he is like Satan from Heaven fallen among the Anabaptists, who indeed Glean but our Leavings, though they Foolishly, yet Gladly turn his Bulie Agents. But let it be observed, that he not only charges my Judgment, but Conscience; which none can do, that has not Inward Inspection; if so, does he not censure that as Arrogant in the Quakers, which he does himself? What is it, but to make me a very Rogue, to strive against my Judgment and Conscience? and why, but because I answer'd; he invited me to it: and had I not done it I had been vanquish'd; and now I have done it, it is against my Judgment and Conscience; Is this the Meek and Impartial Socinian, or Arrogance is self? I appeal to the Unprejudiced in this Particular. His Failing or Foulness here, should Antidote all Sober Minds against his other Impostures. Again,

Pag. 5. §. 4. If they set their Names to their Books, to have Praise of Men, I seek it not. Meer Deceit and Hypocritie! Controversie Ended never yet durst set her Name to any Publick Thing I ever saw from her. A very Night-Bird and Wanderer; one, that looks and creeps about like a

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Vagrant. It is Honesty in us to own our Books, and an high Self-denial to suffer our Names to be subjected to the Reviling of every such Detractor. But take notice, that *Paul*, who so often begins with his Name, and every other Author extant, is reproved by this Angry *Atomus*. But hear him.

Pag. 5. § 5. Next, *He is much offended at a Quondam Friend of his, who was so Kind as to give away some six-Penny Books to those he knew would not buy them.* A Notable Charge! And who was this Quondam Friend? that Little Great Pragmatical Thomas Firmin: A Monster, all *Tongue*, and no *Ears*; it seems he is now become an Enemy then, but for what? because I abhor his *Folly, Lightness and Foul Mouth*. Who bid him buy the Books? *Was he beg'd to do it?* or did I sell them him? or was he Angry he could not sell them himself? What! *Would he have added the Stationer, without Licence, to his many other little Trades?* It seems he took Money of as many as would buy them: and if he gave them to those that would not, let him look to that. But Dis-ingenuous Men? *Christians?* No, I would detest to fasten such Dirty Scandals upon a *Turk*. Away with your *Socinian-Agency*. Is this the End of all your Creeping Daubs, Dissimulated Praise, and Hypocritical Address? But indeed, what other could there be?

Pag. 6. §. 6. He proceeds, *Measure his Book by the Title, The Spirit of Truth Vindicated against that of Error and Envy Unseasonably Manifested (as if there were a Season for the Manifestation of Error and Envy) in a late Malicious Libel.* My Title is Serious: I did not say, *The Spirit of the Socinians Tried, according to that Discovery it has made of it self, in their (Lamentable, yet Conceited Agent) Henry Hedworth*; as he did of the *Quakers* and *G. Fox*, much less, affirm them to be *Impostors, Lyars and False Prophet*: No, God forbid, though Provok't thereto, by an Envious Libel, which *Controversie Ended* begun with us upon. Nor is there any Time or Season, in which to manifest Error and Envy justifiably, yet for all this Carping *Zoilus*, every thing has its Time, and even Wicked Men may, as to the Prosperity of their own Concerns, Unseasonably Time their Projects, as did the Author of that Discourse. For his Collection of my Expressions, with respect to his Epistle, let the Reader peruse my Book, and see the Occasion: There is nothing so Detestable and Hard as *Impostor, Lyar, False Prophet*; nor so Foul as *Puppy, Fool, Cheat, Knave, &c.* But no more after this time of the Latter, as fresh Accusation, because Recanted, which is the first time I ever heard of it: only, that *Free Way*, as *H. Hedworth* mincingly calls it, of so speaking, and that not privately, as he pretends; but in the Hearing of many, in a Publick Place, much better deserves a *Bridewell*, than an *Exchange*.

§. 7. But *W. P.* (like a Man that will Rob his Neighbour for Praise, rather than go without it) saith thus, Sect 2. *If we Excel in All Things; I said, Whilst some of you Excel in Many Things.* Here *W. P.* has committed a Double Falsity. 1. He puts *All* for *Many*. 2. *Quakers* indefinitely, for *Some of Them*. I have lookt among the *Printers Errata's*, whether he had not Corrected *ALL* for *MANY*, but I find no such thing: If I should grant him that Error (without good Reason) yet the other piece of Falsity, viz. Putting *We*, the *Quakers* in general, for *Some of them*, will abide by him, to the Gross Injury of *Me*, and Shame of *Himself*.

This, Reader, which he layes so great a Stress upon, I will manifest to be deep Ignorance or Malice. 'Tis true, *ALL* is put for *MANY* in the place cited, and has been by me Corrected with a Pen, and never was in my Copy. But what then? do I answer it as *All* or *Many*? If as the First, then I Err; yet perhaps not delignedly neither: but it as the Last, *MANY*; what Hurthave I done. Sober Reader, hear my Book.

"If we excel in *ALL* Things, as he confesseth (there's the Cavil) which is to say, there are "but *Few Things* wherein we do not transcend all others: how possibly can we be Dangerous "and Dishonourable to the *Christian Religion*? Is the *Christian Religion* among the *Few Things*, "wherein we are supposed wanting, which is the main Thing of all? If so, what are the *MANY*?

Judge O Impartial People! How Dis-ingenuously, and with what Envy he hath aggravated, that *All* for *Many*, when my own Answer makes no Advantage by it, but runs as it would have done had *Many* been instead of *All*: Is it true then, that to esteem it an Error in Printing is without Good Reason, for which there is so evident a Reason? Does this Man make Conscience of a Lye? *An Idle Shifter*. To his Second, He is here as False as in the Former; for the Paragraph immediately fore-going, to which this has reference, speaks thus, *He is pleased to allow us, at least, a great many of us to be Honest-Hearted, &c.* If this takes in the *Quakers* in General, or if any such word as *Quakers* in General be mentioned, or by me made to be the Consequence of his words,



words, and not rather *some of them*, I will confess to have wronged him : In the mean time, he has kept to his old wont of most Ungodly Defamations, and fastening upon Mens Writings Plain Untruths, but of his own making. God the Righteous Judge will Reward him.

Page 9. §. 8. Lastly, But he tells us again, that in Sect. 8. which is Page 13. of my Spirit of Truth Vindicated, I say, *I will not give him the Lye, and that in Page 92. I tell him, he has broke his Word with us, which in plainer English is, He has told a Lye, and would therefore fix the Lye on me, saying, I am Unchristian and Uncivil.* But if this be an Answer to my Just Objection against his Twice Breach of Promise with us, *not to Reflect, yet immediately to do it, not to use Scripture or Reason, counting us Unworthy, yet endeavour at both ; let's forever give off Writing.* What? tell me I Lye, because more then Seventy Pages of the Former Passage, in quite another case, I say, that breaking a Man's word, *is, in Plainer English, telling a Lye* : If I did forbear it at first, it was meer Curtellie. The Author's Countenance in Lyes, might well justifie my saying what I did ; however, *Lye and Contradict he did, and he denies it not, whatever I did : but it seems his Proud Spirit can't abide to be spoken plainly to ; and to tell Truth of him, or reprove his Lyes, must cost a Man as much Implacable Scurrility, as may be expected in case of Real Wrong, from the most Dissolute of Men.* This is H. H. with his Grim Socinian Cavils burfion'd with Folly and Revenge.

For my Non sence, or Ignorance in my Mother-Tongue, we will venture that with the World ; but the Press has injur'd me not a little. I deny that ever Non-sence went to it, whatever came from it. However, H. Hedworth is not my Judge.

Sect. II. of G. Fox.

§. 1. **N**OW let us hear what he says of G. F. *He that is not Infallible, is a Deluder : but G. F. is not Infallible, therefore G. F. is a Deluder.* The first proved from G. F.'s Book, "How can ye be Ministers of the Spirit, and not be Infallible? And how can they but De-lude People, who are not Infallible?" I Answer,

G. F.'s words stand Immoveable forever : *He that is a Minister of the Spirit, is Infallibly so ; and in that Ministry, is Infallible ; otherwise, the Spirit's Ministry is Fallible, which is the Consequence of this Anti-Spiritual Socinian, and not of G. F.'s Doctrine.* Next, They who are not Infallible, as to the Things of God, they Teach, *are not taught of God, nor of his Spirit of Grace, which gives Certain Unerring Understanding, and so Deluders.* But G. F. never said, That every one that is not Infallible, is a Deluder in all things ; for a Man may be Fallible or Mistaken in some Matters wherein he is not a Deluder : But the Drift of G. F.'s words is this, *That such Preachers who deny the Spirit's Teachings, and Infallible Knowledge, as necessary to a Qualification of a Gospel Ministry, are Deluders ; and in this Sence, who pretend to Teach, and know not the Certainty, but the Uncertainty rather of what they Teach, such are Deluders ; and by this will I stand, against this Vain Syllogizer, in Defence of that Defamed, yet Worthy Man, G. F. But he endeavours to prove G. F. himself not Infallible.*

Page 15, 16. §. 2. Next, *he that renders the Pronoun YE, where it is to be understood, or renders the Greek Preposition EV, BY, WITH, or AMONG, or TO, or puts HE for WE, or what is equivalent, is a Perverter or Corrupter of Scripture, and not infallible, as saith G. F. of his Adversaries : but G. F. does so himself, Ergo a Perverter and Corrupter : the same about his being a Blasphemer ; since who corrupts Scripture, preaches what he has not from Heaven, therefore a Blasphemer.* O the Logick, O the Ethicks, but O the Metaphisicks of this Under-Graduat in Philosophy !

What ! Is this any more then Bumbast Repetition ? It was time for Controversie to End indeed. I say, that G. F. had to do with such as believed every Particle, yea the very Hebrew Points themselves to be part of the Scriptures, divinely given forth, as an unalterable and only Rule. He denies it, but asserts the Spirit of Truth that gave them forth to be the Rule, especially since Christ's Manifestation in the Flesh. The Priests therefore are Perverters and Corrupters if they leave out one *Yot* or *Tittle* ; but G. F. not so : for if the Sense be rendred, God never tyed People to the express words, says he ; therefore G. F. his not obliging himself to that exactness, makes him no Perverter, unless he should be judg'd by the untrue Notion, other men have of a Rule that he submits not to, which were in justice it self. This shows then how unwarrantably our Adversary useth my words against G. F. which are only due to himself ; and the Priests he defends, unless he could make their Case one, which he can never do : and therefore what I say to them, cannot be ascrib'd to G. F. but with manifest wrong. For the Doctrinal Mistakes, they shall be considered anon ; only thus far G. F. is no Perverter or Corrupter, and consequently no Blasphemer, if he put *With* for

Among; but the *Priests* are, who so grievously transgress their own Rule; for they esteem it no less by their Opinion of it.

Pag. 17. §. 3. But *Sol. Eccles's Testimony makes G. F. little other then a God, therefore G. F. a Blasphemer*; which is the meaning of his quoting it; but this *Lye is for the Lake*. Neither *G. F.* nor *S. E.* nor the *Quakers* own any such Inference; neither was the *Resemblance* in that of the *Worlds* being made by him. Good Men may be resembled to *Christ* in one thing, not in another; *Meshinks* he that believes him only to be an Example, should not deny such Doctrine: but he is angry it should be thought, *Christ made the World* he came into; he cannot abide that *Verse* should meet him any where. Neither should he refuse *S. E.* a mystical Defence for himself, had he thought great things of *G. F.* when he himself believes it was not the *Visible Creation*: No; he thinks, *Christ* no more made this *World*, then *T. Firman* did. What then! Will he call Men *Blasphemers* from other mens Principles? But let him take *World* which way he pleaseth, the *Comparison* lay not there; And if it was esteem'd *Dis-ingenuous* in me to mention two Letters of a Man's Name, by way of Reproof, for open *Sland'ers* against a man by name at Length, after he had retract'd, though I knew it not: certainly it is dishonest with great Aggravation, to question that which has been so often explain'd and denied, as taken by the *World*, and that in *Print* too. But what would not *H. Hedworth* do, to dirt the *Quakers*: but we are not to be Hang'd by his *Straws*, nor Fetter'd by his *Cobwebs*—Now let sober Persons judge, whether the Beginner of this Controvertie knew well how to employ his time, who thought to run down a Folio Book of neer 400. Pages, the *Author*, and with him the *Quakers*, as *Imposers*, *Lyars*, and *False Prophets*, with five or six Sheets, stuff'd with dull Ignorance, and Cavils, at *G. F.'s* putting *Within* for *In*, *In* for *Among*, &c. O shallow Head! O Envious Heart! The Spoils in thy Triumph will scarcely cover the *Brow-beats*, thy own *Weakness* has given thee, in the sight of the *World*.

SECT. III. of the Rule.

§. **B**E it known to the *World*, that this *Socinian Agent*, who in the *Dark Hellors* every Perswa-
sion, has shown himself unworthy the Name of a Man, who has turn'd his Book upon 25
Scripture Arguments, 6 Reasons, 2 Answers to 2 Objections about the *Quakers* denying
Pag. 12, 13, the Scriptures, 15 most clear Authorities, from *Papists*, *Protestants* and *Socinians*
58, 59, 60, themselves, to prove the *Infallible Spirit of God* to be the true *Christian Rule of Faith*,
61. without so much as taking them into any other Consideration, then to fasten
down-right Lyes upon us in general, and me in particular; affirming, that I say
Men are to be guided by *immediate Inspiration*, in opposition to *Scriptures*, &c. a *Lye as Black as Hell*,
such words are not to be found in my Book. And the very next Paragraph, *Now, if this be his*
Meaning, then tell me if Toller. Mald. Dr Ham. Hutch. Soc. Scilich. Crel. were of his Mind?
Here he doubts what before he asserted: Rare Confutation to 31 pages of serious *Christian Argu-*
mentation! Well, I will suppose those men never understood it so; nor did ever any *Qua-*
ker in *England*, to his great Dishonesty and Shame I assert it: for we say, that the true Knowledge
of the *Scriptures*, is most *Heavenly and Divine Knowledge*; but the *holy Spirit* that brought those *holy*
Men out of that they reprove, and into that blessed State they Exhort to, is onely able to make that Con-
dition Ours, by its secret Strivings, Discoveries, and Operations. We know God may, and does by
his Spirit reach to the Conscience, by *Scripture* and *Preaching*; but then it is the *holy Spirit*
that makes it efficacious, by *fresh and living Touches*, and we cannot call it our *Faith*
See p. 60, 61. or *Knowledge*, till quickned to it by that *Eternal Spirit*, be it mediately, or be it immedi-
ately; and this shall Break the *Serpents Head*, Maugre the Force of these
Lattern and Mungvil Socinians; which roundly checks his saying, *That I bestow'd 32 Pages to prove*
G. F.'s Spirit to be Infallible; for that belongs limply to *God's* alone, and then
See *Spir. of Tr.* those that are led by it, which was my Question, and in which sense he is, and
Vind. Pag. 16. all such Persons are *Infallible*, as he himself confesseth pag. 27. and if he fool'd
himself by any other Belief of us before, let him look to that. But he quarrels
at my Use of the Word *Spirit*, and thinks it *Erroneous*, that *God* should be intended by it. *God*
is a Spirit, nor can he be without his Spirit: But *H. H.'s* Notion of a Spirit, is a *created*
third Person, and so *God* is separated from his own Spirit indeed; A Doctrine of late standing.
Pag. 10, 11. §. 2. But perhaps I should not have been so free with him: To conclude, He
allows *G. F.* to have a Conscience, that to be an *Infallible Rule*, that *God* is the *Author* of it, that the
Spirit may be said to have taught *G. F.* that *God* did work upon him by it &c. therefore I infer, *G. F.*

to have an Infallible Rule in him; and that both Conscience, and the Spirit of God are said by him to be this Infallible Rule; which, Reader, is more than any Quaker in England ever said, unless Conscience be taken for Christ's Light within, or God's Light within; for H. H. abhors to think Christ should be God enough to illuminate any Man in that sense. But let it be observ'd, that this Person, who calls the Light of God in the Conscience an Infallible Rule, call'd it Imperfect in his Letter, contradicting his *Dialogue-Man*, p. 7. Faldo, and himself too; For then must every Man have a Rule in himself.

Sect. IV. Of the Light of Christ Within.

§. 1. **T**His gravel'd him sorely: his beloved Socinianism is shaken by it; this will have him that was, and is called Christ, to be the only Wise God, whether H. Hedworth will or no. But that he might avoid discovering of himself, and his Judgment of the first 10 Verses of John's History, he would not say a word; the Design had been known, and Plot broken, with which he hopes to blow up some Independants, and abundance of poor Anabaptists: therefore does he willingly pass over my Eight Arguments for the Divinity of Christ, and his Light within, and the Testimonies of Ancient and Modern Writers in their Defence. O notable Champion! He needs a better Prayer to excuse his Weakness, then that in *Controversie-Ended*.

Page. 23. But he says, that I am mistaken about *Εσχάτος*, or Coming; that the Arabick and Ethiopick, the three French and Low-Dutch Translations are for him; that I wrong Erasmus, by putting too ambiguous, for ambiguous (a Triffler) that Maldonat says, my Sense is neither false nor absurd: Grotius much approves of the Exposition which is extant in Cyr. and Aug. Dr Hammond reads it so.

§. 2. But I will prove him an Ignorant, or malicious Liar.

The Arabick hath it thus; *Quod erat Lumen verum illuminans omnem hominem. Venturus in mundum*; That was the true Light which inlightens all Mankind. Here I acknowledge is a full stop. What then? therefore is not the Whole Adam or All Mankind inlightened that ever came into the World by this Light? Yes surely; the place proves it to be before, and distinct from that Coming: Nor doth he prove the Contrary. He that was about to come into the World; this begins the next Verse in the Arabick, and must have relation to Word, unless he would have it *quod Lumen venturus*, which can never agree any more, then his *Lux venientem*; yet this Man of Accidence will have it so: But still the place will have it, that Christ was before he came; though he and his Abominate all such Doctrine, for which alone, they deny his pre-illumination.

§. 3. The Ethiopick has it, *Et est lux justitie, qua illuminat omnem hominem venientem in mundum*, and he is the Light of Righteousness, who inlightens all Mankind coming into the World. Nothing can be plainer then that Coming is joyn'd to Man, not to Light. Had we an Imprimatur in our Budget like H. H. (the Fruits of T. Firman's Treats to the Licensary Chaplins) I would have had it in the Original Characters; but Difficulty in Printing, and Unskillfulness in Compositors hindred: However, he has grossly bely'd these two Translations, and unworthily reflected on the Learned Interpreters, whose shoes his utmost Skill cannot prefer him to the Carriage of.

§. 4. The Three French and Dutch Languages (he is not Master of any more then of the other) he also wrongs. Let him give to the World, but under the hands of any learned and Serious French Men, or Dutch Men, that Venant, or Komende, or Coming, was so intended, or is so received, as this great Master of Ignorance impudently avers to the World, and the Controversie, as to that part, shall end with me too. Reader, he has obtruded a very Lye upon thee.

§. 5. But is it so Criminal to put too Ambiguous for Ambiguous? It belongs to him to think I wrong Erasmus; but none else can have so little Wit or Honesty. I am content with it so.

§. 6. But he brings in my Maldonat, as he tearms him, my sense is neither false nor absurd. He wrongs his words: but suppose them so; If Maldonat be for us, then our sense is neither false nor absurd: very well, suppose against us, it implies they may be taken also for us, which way soever, we have an Interest in them. But hear Mald. Christ illuminates all, that is, offers Light unto all: the other (not my) sense is neither false nor absurd, but in my Judgment not proper. I am better pleas'd, saith he, with the concurrent Interpretation of the Greeks, that Christ tenders his Light to all mankind; if they are not effectually inlightened, it is, because they refuse to embrace it. Now let this gross Abuser of his Reader appear, if he dare, in Defence of his Quotation; his own Lyes obtruded upon the Simple, will clip his Wings.

§. 7. Grotius and Dr. Hammond run the Socinian strain, but not with their end; they refer coming to Light, as discovering the Excellency of that Dispensation to all former Illumination; and the Socinians, to cut off all pre-existence of him who in time was call'd Christ, antecedent to that Appearance.

ance: We deny the latter, and the former I largely own in my Spirit of Truth Vindicated: for Lighteth and Inlighteth, they are one, with respect to the Soul, that being in man; therefore in and within is the same: but Inlighteth, strictly taken, I did confess, to signify a State of belief in the Light.

Sect. V. of Christ's Divinity.

§. IT is denied by the Socinians, and own'd by us. To say as *Controversie Ended* doth, that 1. *I* we make Christ one with God in Nature, proves it for us; their Personality, which we deny, and he objects, is no part of the Essential Unity; therefore it hurts us not. See Pag. 54, 55, 56. But whether it becomes *Independents* and *Baptist's* to please themselves in their Labours, who say *Abraham* was before Christ, and deny him to have made this World more than *H. Hedworth*, or *T. Firman*, &c. let the more Sober of them judge.

Sect. VI. of Christ's Manhood.

§. THE *Manhood*, or *Humanity* of Christ, so called by *Controversie Ended*, is equivocally taken by the Author: for the *Humanity* of Christ implies something else proper to Christ, which he denies; as one Passage ill-guarded by him, discovers, when he slights and scorns this Conscientious Expression in my Book, *We dare not say the intire Christ was that Visible Body which died at Jerusalem: then, that Body was the Christ, and not the Body of Christ: For know Reader, they hold no other Word (Scriptures excepted) then that which became Flesh*, by a kind of *Transubstantiation*, and that the Soul as well died as the Body; which is their Meaning of those Words, *He poured out his Soul unto Death*, thus far agreeing with *Neetus* of old, more gross then *Sabelius*, his Scholar; and with *Atuggleton* the Sorcerer of our dayes: So that whilst he fugests we deny the *Manhood*, and equivocate about the *Divinity*; he truly, denies the *Divinity*, and equivocates as to Christ's present *Humanity*, so called. See into what, but too many *Independents* and *Anabaptists* are Running: Let them do as they will; for us, *We own Christ's Manhood, as firmly as the Scriptures testify to it, but we cannot say, the Manhood was the intire Christ, though Christ took that Manhood upon him, in which to do the Will of God; and it was (we confess) instrumentally a Saviour to the World, and our Faith herein we leave with God.*

Sect. VII. of the Scriptures pretendedly Perverted by G. F.

§. AS these Scriptures about Fifty in number, most of them consisting in, *them for him*, 1. *A* with for among, in for within, &c. and G. F. have been irrefutably defended in my *Spir. of Tr. Vind.* from his utmost reflection, nor does he say any thing in his Pag. 37, 38, *Controversie Ended*, more Forceable, if any thing at all; so truly have we got 39, 40, 41, thus far the Weather of him, that in *Answering* the Scriptures Socinianiz'd, and 42, 43. his Account of the Unitarians, alias Socinians Faith, he has fully declared himself Socinian; for he calleth it *perverse Doctrine*, to call *God the Word*, though if the Word be God, it is most reasonable: Also, that Christ should be named Father, though the Prophet stile him, the Mighty God, and everlasting Father; but we will be more perverse in his sense: he boldly affirms that he Glory Christ pray'd for, was a *Glory in Decree*, for which he quotes *Gros.* and *Aug.* they meant, with respect to Christ's *Manhood*, as having a rational Soul, like other Men; not that he, Christ, who took that Manhood, had not actual Glory before the World began, he who was before Abraham. In short, who ascended, first descended, and who was to be glorified, first humbled himself; which I prest, and aptly proved, but he meddled not with it, nor the main strength of my Book at all. Let it suffice, that his sense of these words, makes Christ more equivocating, then he has represented any Quaker.

Pag. 45. §. 2. Of the word *Humane*, he is very cheery, and derides G. F.'s refusal of it; making us to deny Christ's *Manhood* which never entred into our Hearts to do; vindicating *J. Newman's Book* against us, and endeavouring to prove, that we deny the *Flesh, blood and Bones* to be the Christ: quoting *G. Whiteheads Book*, call'd *Christ Ascended*, and *J. Penington's Question to Professors* &c. But does not this man walk self condemn'd, who himself believes no such thing, and equivocates about the word *humane*: for whilst the *Independants* and *Anabaptist's* understand a rational Soul in a *Body of Flesh, Blood and Bones*, *H. Hedworth* means, a rational Soul in a spiritual glorified Body, void of *Flesh, Blood and Bones*, which gives the Socinians such advantage over the *Papist's* about *transubstantiation*; or else he varies from his Brethren. Is he not then detestably unjust, who would render the Quakers odious, for not believing that common Doctrine, which he himself by his principle rejects?

Pag. 62. §. 3. About *Sneaking* he thinks he has caught me fast. G. F. says there is nothing

thing for I protest 1 Cor. 15. 31. and I say that *Nu* is used sometimes to *emphatize* an Oath. O poor *Slute* ! is thy Game come so low ? Yes, and it must come lower yet : But I say, there is nothing in that place *repelling* the Sense, for I protest ; therefore G. F. said right.

§. 4. Again, he is Angry that I say, Oaths were made from a Dis-Trust of Honesty in the Takers, to give true Evidence without them ; and answers, As if God had distrusted his own Honesty in Swearing unto Christ, &c. But what is this to my Confutation ? I say again, That God therefore Swore as Distrusting their Faith, and as being privy to their Weakness, that all Doubt might be removed out of their Minds. Oaths, therefore came through Weakness, not in God, but Men, which is removed by the Evangelical Righteousness, that says, SWEAR NOT AT ALL.

Pag. 65. §. 5. About Womens Speaking he tosses me off, for an Equivocator. Behold his Answer ; this ends the Controverlie in this Point.

§. 6. Of my Argument against Titles, he asks Questions, *Why main't I do this, and that, and t'other ? he may answer them if he please.* Let him Enervate what I have said, and say something he has not said, If *Contr. End.* will permit, and I am for him. Pag. 63, 64, 65

However, he will supply his want of Reason with Lyes gross enough, to prove we Receive and Give Divine Honor to Persons among us, That a Man should come many miles to see M. Fell, fall down on his Knees, his Hat in his Hand before her, making his Humble Address, and by the Compellation of My Dear Mother, and Beseech her to Pray for him. It is either True or False, if True, he should have done the World Right in proving it, for fear it should be taken for a Lye in the Crowd of those which many Professors tell of us : and if False, Let the Heavens and the Earth, and his own Book bear witness against him in the Terrible Day of God. But we know of no such thing.

That John Stubbs did so, calling M. Fell Everlasting Mother, is a Down-right Falshood ; but being to go beyond the Seas, He, and she, with many more, fell down upon their Knees to Pray to Almighty God, that his Presence might accompany him. What an Infamous Construction has this *Ishmaelite* put upon a Most Holy Duty ?

§. 7. What Judas soever H. Hedworth associates with, or holds in hand, that informs him against us, I neither know, nor care : but let it not be Criminal, that I should say, Every Chaste Marriage or Coupling with Fear, as saith the Apostle Peter, is an Emblem of the Holy Covenant, and Marriage relation betwixt Christ and his Church. Shall that which Professors often illustrate Christ's Oneness with his People by, and think it no small Piece of Eloquence too, be reputed Pride or Blasphemy in G. Fox ? O Partial Man !

§. 8. But G. Fox absolves Men, they kneeling ; and many in the Ministry were wont to pull off his Shoes aboard of Ship. Prove the first if thou canst : and for being assisted, if so it was, to help a Man of a gross Body, full of Aches, through many tedious, and uncomfortable Imprisonments, where he has seen no Fire in the coldest Seasons, but been wetted in his very Bed, and his Chamber a small kind of a Pond, with the like Severities, cannot be esteem'd Pride, much less receiving Divine Honour in the Judgment of any, but one as Malicious as H. Hedworth, bent implacably, to seek our Ruin, by all the Slanders he can collect from Men or Devils.

SECT. VIII. of his Contradictions.

§. TAKE this small Parcel of Contradictions, which must needs touch *Contr. End. P. 10. Sp. 1.* his proud Heart, as his very Words, or the result of them. The *Qu. Tr. P. 40. Contr. Light is Infalible :* the Light is not Infalible : The Light is a Rule : the *End. p. 58, 56, 10, 11. Light is not a Rule :* The Leading Quakers are Impostors ; Now we shall *p. 6. S. 27. p. 1, 2. see, whether there be any Prudent and Honest Men among the Governing Quakers ; G. Fox may have the Spirit of God who is an Impostor ; yet God is not wont to give his Spirit but to his humble Servants and Friends, or those whom he will employ : G. F. hath an Infalible Rule in him ; G. F. has not an Infalible Spirit in him.* Thus is the Light render'd by him an Infalible, Fallible, Rule, and no Rule, and G. F. what this Guidy-headed Socinian is pleas'd to have him.

SECT. IX. Of several Frothy, Lying and Reproachful Passages.

§. W Hether my Book of 17 Sheets of Paper, or his Pamphlet of 4 and an half be most weighty and argumentative, which clear'st of contumely, Lightness, Reproach, and a spirit of Revenge I leave with such as impartially read both ; only I will sum up a few of the many bitter sayings and untruths he casts upon us, that all may see how notabily he has improv'd his time in this little compass. *W. P. his huffing Book — they do but equivocally confess the Divinity, and plainly deny the Humanity*

manly of Christ, Billing Gate Language! The Nature of his Argument required him to call G.F. and the Quakers, *Impostors, Lyars, False Prophets, Deceiv'd, Unchristian, Censors of the World*; that the Scriptures to an uninspir'd Man, are like a Gazette to a Privy-Councillor (O irreverent Comparison) That W.P. charges G.F. with *Folly, Malice, Weakness* (a Lye) as if *one Patrick Delany inspir'd him: Pride and Idleness, Inspiration* that is Fancy, His Prophet George; 'tis such as God's *Infallible Spirit* is G.F. writes. (O blasphemous Expression! It seems then that God's Spirit can write Non-sence by H. Hedworth's irreverent saying; for 'tis that he Charges upon G.F.) The Quakers detest to think of Christ's being remote from their own dear Hearts (is that so criminal as that it should be mock'd) Col. 3. 16. *Je. 17. 15. abas'd to serve that Goaly* (he means wicked) *Doctrine of the Father, Son and Spirit, their not being distinct, but all one* (what Derision is this at the Holy Unity) *Learn'd a Non-sence!* G. Fox's Spirit did never elevate to such a degree of fargon. our Polyglotist W. P. The Family of Light call'd Quakers (Mockage) want of all Honesty and Conscience: Rage, Passion, Revenge, Odious, Detestable, &c. Profound and vehement Prattle. Enough, enough H. H.

Sect. X. Of his Prayer, and my Conclusion.

§ Reader, it is after a Pamphlet so stuff'd with Wrath and ill-Language, that the Author of it 1. *R*esolves to address himself to Jesus Christ by way of Prayer. I matter not his Prayer, but shall make this sober advantage of it; (1) *That he minds God no more, then if he believed Christ* pag 68, *to be him, which he poor Man abhors*; 2 *That he commits Idolatry, and makes God himself an* 69, 70. *Accessory, in both praying to another then God, one they repute but purely a Man, and say, God requires them so to do*; (3) *That I affirm it is impossible for one that is but purely a Man, as they say Christ is, to wield all Power in Heaven and Earth, the alone office and capacity of a God by Nature*; and more beyond the best of Men, then they are *no more stupid of Beasts*; if Beasts then would be no more such, could they be changed into such excellent Men; neither could that excellent Man be longer Man, but the most high God, which is impossible, could he be chang'd into that capacity of Rule, which is alone exercisable by, and peculiarly demonstrative of him that is the only wise God.

§. 2. But indeed, his Margin proves to us, he takes him for a Man, and none of the best Linguists neither: for least he should: or well understand the English word *Delivered*, he refers him to TRADITA in the Margin, though both Translations, and one as good as the other, for the Original Word is Greek: which either H. Hedworth do's not know, or he doubted the skill of him he prayed to, or else he did foolishly to correct by a Translation, the Original Word being ready. But after all his Prayer (and a little Mercy he seems to shew us in it, though if we never have any, till that forc'd Piece of Business procure it, we are never like to have it) behold the Man is at Revenge as fast as he can. Now it will appear, whether there be any Prudent and honest Men among the Governing Quakers (yet just now he more then once judg'd them for *Impostors, Lyars, Equivocators*, and what not) by their Dealing with William Penn. Very well; Is this the Man that writ *Queries for Liberty of Conscience 1670.* (but no more of that) who would put the Quakers upon Persecution, now the Powers are for Liberty. Here's your Ateek, Suffering Socinian: but does he own our *Right*, when his Appeal is something; if not, he Appeals idly and unjustly: but since he does seem to appeal to them, and supposes them to have right to deal with me, it is apparent, that he owns it so far as concerns a judgment between us. For I affirm, against what

The Anabaptists came to the Bull and Mouth to demand Judgment against W.P. about ALL for MANY, already answered. Were they not well employ'd?

he saith, p. 25. That Paul therefore appeal'd to Caesar, because of his ability both to know his Cause, and defend him Right: and therefore in the Case of this Mans Appeal, both the Light, and our Friends, are thereby judg'd Able, and himself to be concluded by their judgment; which is this, That H. Hedworth, first, Author of the Spirit of the Quakers Tried, then of Controversie Ended, is a *Busy-Body, Cavilling, Conceited, Proud, Wrathful, Equivocating, Slandring, yet Cowardly Man*, that loves Debate; but is both unable to maintain what he begins, and afraid to own it when he has done: But since he is with-drawn, and his opposition seems to have given up the Ghost in CONTROVERSIE ENDED, we bestow this SHEET to bury her out of the World, that the Noisom Errors, Slanders, and Reveng, which broke out upon her, living, and make her yet stink, though Dead, may be buried in the Grave of perpetual Silence.

So wisheth a Lover of the Person of H. Hedworth, and a Friend to Peace and all Righteousness.

William Penn.

25th day 12th 2
Month 1672.5



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